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Numbers. The Septuagint of the verse in the Psalm is exactly true to the Hebrew, except that it has "bread" instead of "corn." John cites verbally the words of the Septuagint, with a slight change and enlargement from the context. It will sufficiently show this, if we translate the Septuagint verse, italicising the part used by John, and putting in parentheses the word supplied by John :

"And he rained upon them manna *to eat*,
And bread (out) of (the) heaven he gave them."

A BOOK-STUDY: FIRST AND SECOND SAMUEL.

BY THE EDITOR.

I. GENERAL REMARKS.

1. The "general remarks" of the two preceding "Studies" are applicable to this "Study," viz., (1) it is intended for students who need and feel their need of help; (2) it furnishes an order of work, not an order for presenting the results of work; (3) it calls for more work than some may desire to do, and perhaps for work in which some may not be interested; (4) the helps to be used are few, the aim being to incite the student to do his own work; (5) the Revised Version should be used exclusively, except for comparison; (6) in all the work done, there should be an effort to secure a clear and well-defined idea of the *purpose* of the writer and compiler; (7) it is necessary to remember the time in which the events we study were transacted; (8) textual difficulties may be studied to advantage only by those who have a knowledge of Hebrew, still a good commentary (Kirkpatrick's) will give sufficient aid for most readers; (9) a map is an indispensable companion in work of this character; (10) it is necessary to a clear and correct understanding of what we read that we have as definitely in mind as possible the historical stand-point of the writer, speaker, or actor.

2. When we take up for consideration the name, divisions, sources, history, author, date of a certain book, we are doing the work of *Higher Critics*.¹ That student who confines his study to the text of the book, seeking to ascertain where and how mistakes have crept in, where and how words have dropped out, etc., etc., is a *Lower Critic*. The work, therefore, of this "Study" is for the most part a work of "Higher Criticism." Let not the fact that this term has been misunderstood by many writers influence us against it. Professor William Henry Green, of Princeton, is in as true a sense a "higher critic" as is Wellhausen.

3. The importance of a knowledge of at least the more general principles of *Hebrew Poetry*² cannot easily be overestimated. The careful study of half a dozen Psalms, as they are printed in the Revised Version, a comparison of the lines with each other, of the logical relation existing between them, and then a comparison of the verses in the same manner will open one's eyes, if they have not already been opened, to the essential features of Hebrew poetry. This study, short

¹ See further on this point, page 355 of this number of THE STUDENT.

² See article on "Hebrew Poetry" in Smith's *Bible Dictionary*, p. 2549; also Briggs' *Biblical Study*, pp. 248-295; Terry's *Biblical Hermeneutics*, pp. 90-103.

though it may be, will also convince the student of the great importance of this knowledge for purposes of interpretation.

4. A great many good people shrug their shoulders, some, indeed, have symptoms of a paroxysmal character, if it is suggested that a book of the Bible is composed of material taken from many different sources. They reason thus: The book, e. g., that of Samuel, is inspired; now, evidently, a book consisting of matter coming from a dozen different sources, put together in some cases without reference to logical or chronological arrangement, containing perhaps two varying accounts of the same event,—such a book cannot be inspired; therefore the Book of Samuel is not a compilation of material from different sources. This is a fair specimen of the logic of a very large proportion of Bible-students. Does it need refutation?

5. It is a mistake to suppose, for a moment, that Bible-study consists in the *study of isolated texts*; or in the study of single chapters; or even in the study of entire books. A man might study *verses* all his life and know comparatively little of the Bible. Besides, the man who studies only *verses*, does one-sided, imperfect, narrow work. He who does not have in mind the entire book, and from this stand-point do his work, does not and cannot appreciate the full force of a single verse contained in that book. The same thing holds good in a higher sphere. It is not sufficient merely to have gained a comprehensive knowledge of a given book. Although we may know the contents, the analysis, the occasion, purpose, author, etc., etc., of this book, there is still something to be ascertained. What? The place of that book in the Bible as a whole; its relation to other books; the relation of its contents to the contents of the entire Bible, to the entire plan of God for the salvation of man. How comparatively contemptible after all is the study of mere verses! How much he loses who satisfies himself that having done this he has done all! We should be close, critical, accurate students of a *verse*; we should be searching, analytical, systematizing students of a *book*; we should also be broad, comprehensive, general students of the Bible.

6. In the fourth Study, which will complete our studies on the Books of Samuel, we shall take up: (1) the more important textual difficulties; (2) the more important historical difficulties; (3) the more important moral difficulties; (4) the prophetic element in these books; (5) the Messianic idea as it appears in the literature of this period; (6) David as a type of Christ.

II. DIRECTIONS.

1. Review as follows:

- a. The *topic*, or *topics* of each chapter in both books, using the slips of paper prepared in the first study.
- b. The *analysis* of each book, made in connection with the previous "Studies."
- c. The *index* of each book, made according to the directions given in the previous "Studies."
- d. The *chronology* of each book, as decided upon in the previous "Studies."
- e. The various general topics suggested:

(1) Samuel's Life and Work.	(6) First Twenty Years of David's Reign.
(2) The Prophetic Order.	(7) Second Twenty Years of David's Reign.
(3) Saul's Life and Character.	(8) David's Organization of the Kingdom.
(4) David's Early Life.	(9) David's Work and Character.
(5) David's Early Psalms.	(10) David's Later Psalms.

2. Consider the *name and division* of the books :¹
 - a. *The name*, Books of Samuel.
 - (1) Another title in the Septuagint.
 - (2) The meaning and force of the title.
 - b. *The Division*.
 - (1) In Hebrew MSS. and in Jewish lists of the Old Testament.
 - (2) In the Septuagint and Vulgate.
 - (3) In printed Hebrew Bibles since the sixteenth century.
3. Consider, in a general manner, some of the *characteristic features and elements* of the Books of Samuel :²
 - a. The linguistic character; classic or late.
 - b. The style; living, fresh, vivid, or dull, heavy, monotonous; simple or involved; minute, or general; historical, or legendary.
 - c. The evidence furnished by the books themselves that they are a redaction of material gathered from various sources.³
 - d. The unified character of the books.⁴
 - e. Passages which seem to oppose the view that the books are unified in character.⁵
 - f. Lack of chronological statements as compared with the Books of Kings and Chronicles.
 - g. Instances of a lack of chronological arrangement.⁶
 - h. Instances of a lack of logical arrangement.⁷
 - i. Instances in which a greater fullness of detail might have been expected.⁸
 - j. The religious and theocratic character of the books.⁹
 - k. The prophetic character of the books.⁹
4. Consider, now, upon the basis of the material thus gathered the *sources, date, and author*.¹⁰
 - a. Understanding that the following are the sources of the material, assign to each the passages which would seem to belong to it.

¹ See Kirkpatrick's *First Book of Samuel*, pp. 9, 10; Lange's *Samuel* (C. H. Toy and John A. Broadus), pp. 1, 2, New York: Chas. Scribner's Sons; Article on *Samuel* in *Smith's Bible Dictionary*; and, indeed, any commentary on the Books of Samuel.

² See particularly Lange's *Samuel*, pp. 7-29.

³ Cf. 1 Sam. ix., 9; xxvii., 6; xvii., 12, 14, 15.

⁴ You know the contents of the books; think through them, and for yourself determine whether there is a unity in them from the stand-point of the compiler.

⁵ Cf. chap. vii., 15-17 with viii., 1 seq. and xii., 2 seq.; ix., 1-10, 16 with viii., x., 17-27; xviii., 5 with xviii., 13-16; 1 Sam. xvii., 4, and 2 Sam. xxi., 19; 1 Sam. xxxi., 4 with 2 Sam. i., 9, 10, etc., etc. On these and similar seeming contradictions, examine the commentary; see also Haley's *Alleged Discrepancies of the Bible*, Andover: W. F. Draper.

⁶ Cf., for example, 1 Sam. xiv., 47, 48 with xv.; 2 Sam. xxi.-xxiv.

⁷ Cf., for example, the separation of xxi., 1-14 and xxiv.; xxi., 15-22 and xxiii., 8-39.

⁸ Cf., for example, 2 Sam. viii.-x. with 1 Chron. xviii., xix.; the absence of any of the details mentioned in 1 Chron. xxii.-xxviii.

⁹ Here, only points of the most general character need be noticed. Several of these will come up in greater detail as distinct topics.

¹⁰ Cf. Kirkpatrick's *Samuel*, pp. 10-13; Lange's *Samuel*, pp. 29-40; article on *Samuel* in *Smith's Bible Dictionary*; and the introductions to the commentaries.

- (1) The prophetic records of Samuel, Nathan and Gad (1 Chron. xxix., 29; cf. 1 Sam. xix., 18; xxii., 5; 2 Sam. xxiv., 11; 2 Chron. xxix., 25; 2 Sam. vii., 2 seq.; xii., 25; 1 Kgs. i., 8 seq.; 2 Sam. xii., 1 seq.). Note also the probability of this from the fact of the prevailing prophetic element in the books, and also from the fact that later history constantly refers to prophetic writers (cf. 2 Chron. xii., 15; xxvi., 22; xxxii., 32; xxxiii., 18, 19).
- (2) The chronicles of King David (1 Chron. xxvii., 24), statistical and annalistic in character.
- (3) Samuel's charter (1 Sam. x., 25).
- (4) National poetical literature, under which may be included the Book of Jasher (2 Sam. i., 18).
- (5) Oral tradition.
- b. The *date* at which the books assumed substantially their present form:
 - (1) The evidence furnished by the language.
 - (2) The evidence furnished by such expressions and references as are found in 2 Sam. xiii., 18; 1 Sam. ix., 9; 1 Sam. v., 5; vi., 18; xxvii., 6; xxx., 25; 2 Sam. iv., 3; vi., 8; xviii., 18.
 - (3) The evidence furnished by 2 Sam. v., 5; in the Sept., 2 Sam. viii., 7, and xiv., 27; and 1 Sam. xxvii., 6.
 - (4) The evidence furnished by the writer's attitude toward offering sacrifices in various places, 1 Sam. vii., 5 seq.; ix., 13; x., 3; xiv., 35; 2 Sam. xxiv., 18-25.
- c. The *author* of the books,—to be considered in close connection with the *date* of the books. Here may be noted the principal views as to the construction of the Books of Samuel:
 - (1) The views of Eichorn, Bertholdt, Graf.
 - (2) The views of Thenius, Ewald, Keil.¹
5. Consider the various *poetical* portions, taking the following order:
 - a. Make a list of the poetical passages, and ascertain the subject and occasion of each.
 - b. Read over, in the Revised Version, each passage several times until you are thoroughly familiar with all its details.
 - c. Study the parallelism of the passage, endeavoring to satisfy yourself as to the logical relation of each member to that which precedes and follows it (that is, whether the members considered are synonymous, antithetic, or synthetic) and of the various groups of members to each other.
 - d. By means of "helps," search out the meaning of all obscure words or phrases, and of all archæological and historical allusions.
 - e. In the case of 2 Sam. xxii., compare with it, as follows, Psalm xviii.:²
 - (1) Note all differences between the two passages.
 - (2) Explain how these differences may be accounted for.
 - (3) Decide which is the original.
 - (4) What inferences in reference to the trustworthiness of the Old Testament text may be drawn from a comparison of these passages.
6. Compare, now, with the Books of Samuel, the Books of Chronicles, so far as they cover the same historical character. In this work proceed as follows:³

¹ The best brief statement of these views will perhaps be found in Lange's *Samuel*, pp. 35-38.

² Cf. the commentaries on these passages, particularly Perowne on Psalm xviii.

³ Do this work of collecting the parallel passages yourself; it will be of little help to you if you copy from a commentary the various parallels. When *your* work is finished, compare it with that of the commentary. And further, do your work in such a thorough manner, as that, when finished, you will be in a position to determine what errors the commentator whom you consult may have made.

- a. Make a list of the general topics (with the chapters indicated) treated of in the Books of Samuel, writing in *black* ink those that are also treated of in Chronicles, but in *red* ink, those concerning which the compiler of Chronicles does not speak.
 - b. Make a list of the general topics (with the chapters indicated) treated of in the Books of Chronicles, writing in *black* ink those that are also treated of in the Books of Samuel, but in *red* ink, those concerning which the compiler of Samuel does not speak.¹
 - c. Study closely the "omissions" in Chronicles, noting
 - (1) the events narrated in Samuel, but not in Chronicles;
 - (2) the general character of these events viewed as a whole;
 - (3) the purpose which prompted their insertion in one book, and their rejection in the other.
 - d. Study closely in the same manner the "additions" in Chronicles.
 - e. As the result of this study and of previous work, formulate as follows:
 - (1) The point of view from which the compiler of Samuel worked, and the features which, proceeding from this point of view, he emphasized.
 - (2) The point of view from which the compiler of Chronicles worked, and the features which, proceeding from this point of view, he emphasized.
 - (3) The probable author, age and purpose of the Chronicles.²
 - (4) A comparison of the age, spirit and purpose of the two historians.
 - (5) The source of the matter common to both Samuel and Chronicles.
7. Consider, lastly, the relation of the Books of Samuel to the divine plan of salvation viewed as a whole. Here may be noted:³
- a. The preparatory character of the entire Old Testament dispensation and that for which it was preparatory.
 - b. The chief elements included in this preparation, viz.,
 - (1) The training and development of the nation Israel.
 - (2) The growth and development of the Messianic idea.
 - (3) "God's progressive revelation of himself."
 - c. The relation of the Books of Samuel to the first of these elements, the training of Israel:
 - (1) The period of Israelitish history immediately preceding.
 - (2) The period introduced at this time.
 - (3) The final period, following the period here introduced.
 - d. The Messianic idea during this period.
 - e. God's revelation of himself during this period, as seen in
 - (1) The building of the temple.
 - (2) The institution of the prophetic order.
 - (3) The advance in the closer relation of man to God, as illustrated especially in David's Psalms.

Remark.—It will readily be seen that the writer, though having transgressed the space allotted for the "Study," has been compelled to omit many things that seem almost indispensable in the study of these books. Partly for lack of space also, and partly because it was in accordance with the original plan, only a very few references are given. In this "Study," that part of Harman's *Introduction* which relates to the Books of Samuel will be found most valuable.⁴

¹ Cf. Kirkpatrick's *Second Samuel*, pp. 22-25; Lange's *Samuel*, pp. 32, 33.

² Cf., if accessible, the introduction to Chronicles, by any recent commentator.

³ This topic is based on chapter V. of Kirkpatrick's *Second Samuel*.

⁴ New York: *Phillips & Hunt*.